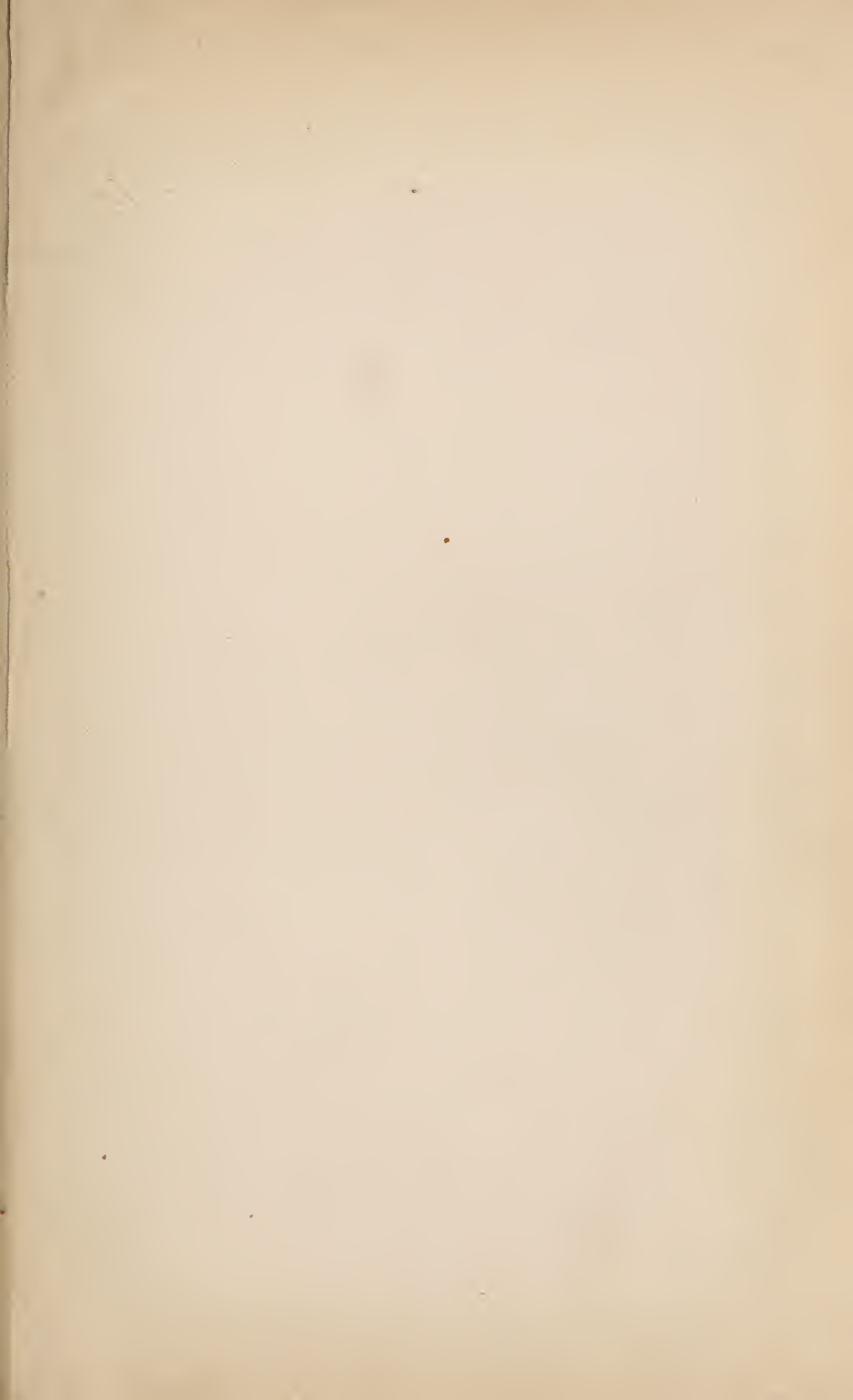


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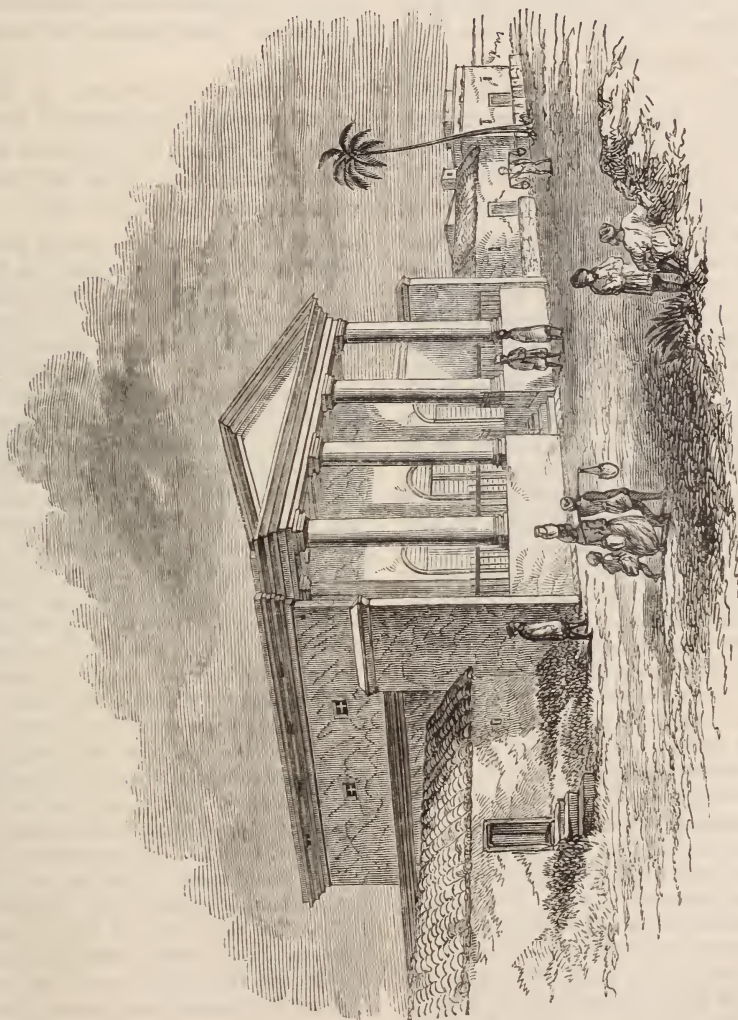




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THE  
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CANARESE CHAPEL, BANGALORE.



## INDIA.

## OPENING OF A NEW CHAPEL AT BANGALORE.

THE Canarese language is very extensively employed in the provinces of Southern India, being spoken by a population of probably upwards of ten millions. From the commencement of the Bangalore Mission in the year 1820, the attention of our Missionary brethren in that field of labour has been directed to two distinct branches, comprising the Tamil and the Canarese portions of the population. In each of these departments the Lord of the vineyard has vouchsafed to his servants many gracious tokens of his favour; and in the patience of hope, they anticipate the day when the fruits of their toil shall become yet more signally manifest.

With a view to the extension of the Canarese department at this Station, a new and commodious place of worship has recently been erected in the *Native Town*, and we have the pleasure to furnish the subjoined particulars, given in a joint communication from the Rev. Messrs. Campbell, Rice, and Sewell, under date 9th December ult.

"We have the pleasure to inclose a sketch of the new chapel lately erected at this station. You are aware that the Bangalore Mission comprises two departments of labour; the Tamil, with which is connected the European population, and the Canarese, which is spoken in what is called the Pettah (or Native town) of Bangalore, and is also the language of the surrounding country. In the Cantonment, where the Tamil language is spoken, a neat and substantial chapel was erected many years ago, in which the English and Tamil services are regularly conducted. The chapel, of which the accompanying drawing [see Engraving, page 61] is a representation, is intended for the use of the Canarese branch of the Mission. Public worship has been conducted on the same spot since the year 1837, and has been the means of making great numbers of the heathen acquainted with the nature of Christian worship, and also of spreading a knowledge of Divine truth, not only in Bangalore itself, but amongst the people some thirty or forty miles around—for many have been in the habit, during their visits to Bangalore, of coming to the chapel, and listening to the instructions there given.

"The old building, however, which was small, and of very plain construction, was long felt to be unworthy of the object to which it was appropriated. It has, therefore,

been taken down, and the present chapel erected on its site. The locality is a particularly good one for the purpose, being in the principal street of the Pettah. The chapel itself, standing, as it does, in the midst of low, mud-built native houses, is a very attractive object, and during its erection, as well as since, has drawn crowds of admiring visitors. Its internal dimensions are, in length fifty-three feet, in breadth thirty-two feet, and in height twenty feet, with a verandah outside, very conveniently situated for collecting, during the week days, a congregation of the passers-by, and addressing them in a familiar manner on the things that belong to their everlasting peace. There is also a vestry attached to the building, with a dwelling-house for a native teacher and his family. The total cost of erecting the whole has been £350.

"The chapel was opened for Divine worship on Lord's-day, October 19th, when the Rev. B. Rice commenced the service by reading the Scriptures and prayer, and the Rev. D. Sanderson, of the Wesleyan Mission, preached from 1 Cor. i. 23, 24. In the afternoon, the Rev. J. Sewell opened the service, and the Rev. C. Campbell preached from Psa. lxxxvi. 8—10. The chapel was well filled on both occasions. In the morning especially, the attendance was very large, between three hundred and four hundred being present. Many of the most respectable natives in the Pettah,

who probably had never been within the walls of a Christian sanctuary before, came and listened attentively during the whole of the services. Some of our European friends also, who understand the native language, favoured us with their presence.

"Since then, two services have been held every Lord's-day, and one on Wednesdays. The average attendance has been above one hundred and thirty, of whom between seventy and eighty (including children) are professing Christians.

"There are a few natives in the vicinity of the chapel who have for a long time past been

very frequent in their attendance on the Sabbath services. Of these, two especially have declared their conviction of the truth of Christianity. One seems to be on the point of making up his mind to receive baptism. The other is of that rather numerous class who profess themselves to be disciples of Jesus, 'but secretly, for fear' of the people.

"The Lord in mercy speedily give these, and many others, grace to turn unto him with purpose of heart, and publicly to consecrate themselves to his service 'in a perpetual covenant never to be forgotten!'"

## MISSIONARY ITINERANCY IN BENGAL.

*Rev. A. F. Lacroix's Journal—(concluded from page 48.)*

### REVOLTING ACCOMPANIMENTS OF IDOLATRY.

"January 16th, 1851.—*Keerpooy*. This is a considerable town, where much trade in silk and cotton-cloth is carried on, and where formerly the East India Company, when it was a trading association, had one of its commercial residences.

"Early in the afternoon, we proceeded to the interior of the town. On passing through the market-place, we were much shocked by what we saw there. In the centre of it were two temples, one devoted to Vishnu and the other to the bloody goddess Kali. Near the latter, the whole apparatus used at the cruel swinging-festival was collected within a comparatively narrow space, viz., a swinging-post, an elevated broad brick-built wall, from whence the devotees throw themselves on thorns and knives; small pyramid-like altars, on which the devotees deposit their offerings previous to having their tongues and sides pierced, &c. There was also close by a pillar with the most obscene figures carved upon it. We expressed our extreme disgust at this, and remonstrated with the Brahmins of the temple and the by-standers for exhibiting such abominations to public gaze, and even connecting this with religion. They had nothing to say in reply, except 'that it was the custom of the country;' that everlasting excuse which the Hindoos offer to justify even the most revolting practices."

### HINDOO OBJECTIONS TO FEMALE EDUCATION AND THE RE-MARRIAGE OF WIDOWS.

"Mr. Weitbrecht and one of the native assistants remained in the market-place, and addressed two very attentive congregations. As to myself, I repaired to a Sanscrit college, which I had observed in passing, with a view to have some conversation with its inmates. Arrived there, I found no students, but only the pundit, or professor, occupied in transcribing on yellow paper a legal opinion from one of the law-shastres. He immediately relinquished his occupation, sent for a chair for my use, and we entered into a most interesting conversation, which soon attracted a large concourse of hearers.

"Among other subjects, the education of females and the re-marriage of widows came on the carpet. The pundit gave it as his opinion, that attention to household duties being the only occupation proper for females, and required of them, it was of no use to educate them. On pointing out to him the great advantages which the females themselves, their children, husbands, and society in general, would derive, if they were educated, as is the case in Europe, instead of being doomed to abject ignorance, as they are in India, he admitted there was some truth in it; but with all this, insisted that the education of females was most unadvisable, seeing that they would of necessity have to be taught by *men*, which, he said, 'Knowing the natural disposition of

my countrymen and women, could not be done without most corrupt practices being the consequence.' What a confession! and how it shows the universal depravity of the population.

"As to widows being permitted to contract a second marriage, the pundit utterly condemned it, and called it a most reprehensible practice. And when I drew his attention to the great evils, moral and social, which this prohibition entails on the widows, many of whom are so young that they have never even lived with their husbands, he harshly replied, 'Let a state of widowhood be productive of ever so much suffering to these females, and let them be even led by reason of it to the practice of vice, the customs of our forefathers must not be departed from; and, moreover, if widows have to suffer in consequence of not being permitted to remarry, they richly deserve it, as a punishment of the sins they, no doubt, committed in a former birth.' This led us to consider the subject of metempsychosis, in favour of which the pundit brought forward some shrewd arguments; but which were eventually overturned by showing him how the doctrine of transmigration (seeing that the individual in the present life has no recollection of a former birth, nor of what he was and did during it), altogether militates against the wisdom, the justice, and the love of God. It was a very interesting meeting, indeed."

#### THE PUNDITS ADDICTED TO SOPHISTRY.

"Many of these Hindoo pundits are extremely intelligent, and well versed in disputation; but it is to be lamented that they have so often recourse to (what they themselves well know to be) mere sophistry: their aim being not so much to elicit truth, as to be victors in debate. There is much resemblance in this respect between them and our European doctors of the middle ages. In justice to the Hindoo pundits, I must add, that when engaged in controversy or disputation, they generally keep their temper admirably, and might in this respect give a wholesome lesson to many a sectarian bigot in Europe.

"I left a Bengali New Testament with the pundit, which he promised to study, and, it being quite dark, returned to our encampment."

#### PREACHING CHRIST AT AN IDOLATROUS FESTIVAL.

"17th.—*Chondrokonah*. This is by far the largest native town we have yet visited. We were told that it contains 10,000 houses and about 40,000 inhabitants; and therefore resolved on staying here three days. We selected the place of our encampment near an old ruined fort, under a mangoe-tope, a very pretty situation; though we were told it was occasionally visited by leopards and bears from the neighbouring jungles, seen at about three miles distance.

"To-day a festival was kept in honour of Regoonath, one of the deified ancestors of the god Ram, in consequence of which, multitudes of people from the surrounding country were present at *Chondrokonah*. This afforded us an excellent opportunity for preaching. Finding an elevated spot in one of the most public thoroughfares, we took our station there, and were speedily surrounded by a congregation, which could not be less than between eight hundred and nine hundred, to whom I preached the word of life, and was listened to with considerable attention. In accordance with the plan we had agreed upon regarding the distribution of books, we refrained from giving away any on the present occasion, but invited the people to come for them to our tent on the following day, which many promised to do.

"There was an eclipse of the moon at night, which caused all the conch-shells in the town to be put in requisition; the Hindoos thinking by means of the trumpet-like sound they emit, to frighten the monster Rahoo in his attempt to swallow the moon."

#### THE GOSPEL SCHEME EXPLAINED AND VINDICATED.

"18th.—The townspeople kept their word. From early in the morning, parties of ten to twenty individuals kept flocking to our tent for books, which afforded us an excellent opportunity for oral instruction also. In the afternoon, the crowd around the tent became so dense, that, as on a former occasion, we feared for its safety. We therefore requested the people to proceed to a short distance, where about six hundred seated themselves in rows on the grass. These I addressed on the all-important subject of eternity, the moral law of God, the guilt and danger of



sin, and the way of salvation through our blessed Lord Jesus Christ. It was a solemn occasion, during which I felt the Lord was near me. The attention was intense. When I had concluded, the people would not stir; so they were again addressed by Mr. Weitbrecht and the catechist Pran-krishno.

"A Brahmin then came forward, wishing to know what benefits were to be derived from embracing the gospel, evidently meaning *temporal* benefits. He was therefore told, that the benefits which Christianity imparts to those who sincerely and truly embrace it, are chiefly of a spiritual nature, and that these are of far more value than mere temporal advantages, viz., peace of conscience, a new heart, strength to subdue our unruly passions, God's paternal guidance and protection during life, comfort in death, and a sure hope of eternal happiness beyond the grave. Many of the hearers seemed greatly struck with these things. The Brahmin himself said, that if such were the fruits of Christianity, it must be pronounced 'a good religion.' With all this, he was not yet satisfied, and insisted, before he could believe, that we should perform a miracle. To this I replied, that a miracle, in the sense he understood the term, the present preachers of the gospel had no power given them to perform, because no longer necessary,—that the first preachers of Christianity had possessed that power, and that the miracles they wrought were on record, which, if he attentively studied, must convince him of their Divine mission. I further told him, that the radical change which Christianity operates in all those who truly embrace it, by transforming their sinful natures into holy natures, and metamorphosing bad men into good men, was a standing miracle, which every one who is sincerely seeking after truth could daily investigate; and, if rightly apprehended, must prove as wonderful a display of Divine power as if a tiger had been transformed into a lamb. The Brahmin having nothing further to say, he was presented with a copy of the Gospels and departed, after which the congregation also soon dispersed."

THEOLOGICAL DISCOVERY OF A HINDOO  
SAGE.

"19th.—No sooner had the sun risen, but

people again flocked to our tent. Among these was a very aged pundit, accompanied by several younger ones, and some respectable householders of the town. I immediately recognized the old pundit, whom I had seen and conversed with some years before in Calcutta. The interview which then took place between us being of a rather singular nature, I shall briefly relate it.

"About four years ago, after preaching in our chapel in the Chitpore-road, this aged Brahmin, who had been one of my hearers, came to my house, and said, 'Sir, perceiving that you are a theologian, I wish, in private, to reveal to you a discovery I have made in regard to that much disputed point,—the essence of God;—but should you publish it to the world, I expect you will not take the credit of the discovery to yourself, but ascribe it to me.' I promised him faithfully to attend to his wish, and was all ear to learn this wonderful revelation of the Hindoo doctor; upon which he expressed himself to the following effect:—"It is admitted by every intelligent man that God is the origin and source of all that exists. It is also admitted that light was the very first thing created. That, therefore, which existed *before* light, must needs be the origin of all things,—in other words, God. Darkness being that pre-existent thing, God, of course, is darkness.' This, then, was the mighty discovery which this Hindoo sage, by dint of reasoning, had made,—that 'God is darkness!' How opposed to what God has revealed of himself, for instance, 1 John i. 5: '*This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all!*' Truly, as the Apostle Paul says, '*The world by wisdom knew not God!*'"

THE OBJECTORS FOILED WITH THEIR OWN  
WEAPONS.

"The aged pundit having, since I saw him in Calcutta, become very infirm, did not say much on the present occasion; but the younger ones who came with him, and who appeared very intelligent men, asked many questions concerning our Lord Jesus Christ, about whom they evidently had heard a great deal. They were replied to as much as possible in Scripture language. The great

revealed mystery of 'God manifested in the flesh' seemed at first a great stumbling-block to them. They were answered, that to God all things are possible, and that there is no incongruity in admitting that the God of infinite mercy might become incarnate where the salvation of a whole world was at stake, and when there existed no other way by which men could be rescued from everlasting ruin, and at the same time his perfections of truth, justice, and holiness maintained. They were further reminded, that, as to the possibility of an incarnation of the Deity, they as Hindoos could not with consistency object to it, seeing that their Shastres taught not one only, but many incarnations, and represented, among others, their great god Ram as having also been born of a woman. This, of course, they could not gainsay, and so did not dwell any further on the subject. Seeing them so far prepared, I gave them a short account of the gospel, of the chief doctrines it teaches, the precepts it inculcates, the motives it furnishes, and the hopes it holds forth. This exposition was listened to with great apparent interest by the pundits and a crowd of people, who had assembled near the tent."

#### CURIOUS TOPICS OF INQUIRY.

"The pundits and their friends then overwhelmed us with questions on all kinds of subjects, which the Hindoos are very fond of doing. Among other things, they wished to know our opinion in regard to the essence and exact size of the sun. They asked how it was possible (as Europeans maintain) that the earth turns round the sun, since their senses taught them the contrary,—and, if it does actually so turn, why a balloon which lately ascended in Calcutta, after a sojourn of an hour in the upper regions of the air, had not come down again on the earth (which meanwhile must have been in constant motion) several hundreds of miles from the spot whence it rose? They were further curious to know towards which points of the compass heaven and hell are situated. How it was that fishes can see in muddy water, whilst men cannot, &c., &c. Though some of these questions were rather puerile, we endeavoured to reply to them in as comprehensible a manner as possible, or at least to explain to the questioners our inability, and the inability of any one, to do so. At last the old pundit and his retinue, with

many salutations and expressions of the great pleasure their interview with us had afforded them, took their leave; but not before having been supplied with such books as we deemed most suitable for them. Among these, was Mundy's 'Christianity and Hindooism Contrasted.'"

#### THE FATAL DELUSIONS OF PANTHEISM UNMASKED.

In the afternoon, a great number of people having again gathered near the tent, Mr. Weitbrecht remained to address them, whilst I proceeded to the town. A Brahmin politely offered me a seat in front of his house, where very soon a large company of hearers assembled, who seated themselves down in rows, leaving the two nearest to me exclusively to the Brahmins, to whom they showed great respect. One of the latter told me he was a *Koolin*, or noble; and that he belonged to the privileged class, who can marry as many wives as they please, without having to care for either their support or that of their children,—the wives' parents taking that responsibility on themselves; and added, that he himself had at that very time ten wives living.

"As soon as silence was obtained, I commenced my address, as I very frequently do, by calling the attention of my auditory to the momentous subject of eternity; and from it, by degrees, pointed out the unpreparedness of men for it, by reason of their guilt and their corrupt natures; and finally held out, as prominently as I could, the infinite mercy of God in sending his only-begotten Son into the world to save every sinner who repenteth and believeth on him. The gospel message was being listened to with apparent deep interest, when all at once I was rather rudely interrupted by the Koolin-Brahmin referred to above as the husband of ten wives, stating the Pantheistic objection, so common among the Hindoos,—that God is the author of sin, and that men therefore are not responsible for their actions. Having reason to believe that this sad notion was held by the greatest part of my auditory, if not by the whole, I thought it might be for general benefit that I should answer the objection at some length. And this I did in the way I have always found the most effectual and convincing, because it appeals to the moral sense, viz.

by showing the doctrine in question to be blasphemous in the highest degree, and that it militates against all the moral attributes of God; and ended by adding, that whilst certainly there are many subjects connected with the Divine Being, his purposes and works, and with the soul of man, which, with our limited understanding, in our present stage of existence, we can neither fully fathom nor explain, yet that, at all events, a dogma like that brought forward by the Koolin-Brahmin, which makes God impure, unwise, unjust, and cruel, cannot possibly be true. I was delighted for once to see, that the objector was completely silenced, and the whole of the auditory evidently satisfied with the explanation given. Oh, may God soon root out of the hearts of all Hindoos that noxious Pantheistic creed, of Satan's special planting!

"I distributed, chiefly among the Brahmins, such books as I had with me, and left this interesting congregation with many expressions of their good will and the happiness they had enjoyed in hearing an European conversing so freely with them in their own language, on matters like those which had occupied our attention."

#### POPULAR FALLACIES REGARDING IDOL WORSHIP.

"20th.—Left *Chondrokonah* and arrived at *Radhanogore*, about eight miles distant. In the afternoon, Mr. Weitbrecht addressed a large congregation near our tent, whilst I did the same in the town. After the preaching was ended, two of the most respectable-looking auditors started objections, but, as it appeared to me, in a good spirit and with a desire to elicit the truth. When this is the case, it always affords me pleasure to reply to them. One of the objectors defended the worship of the *gods*, by admitting that they were not the Supreme Being, but deities of an inferior degree; and compared them to a king's officers, through whom he executes his purposes. After mentioning to him that the Shastres nowhere speak of the gods as mere delegates, and that therefore it was quite gratuitous in him to assume such a fact, I endeavoured to convince him of the fallacy of the argument which he had used, by pointing out the want of parallel between God and a king, who is a mere man, and

who, because of his limited faculties, is compelled to have servants and officers to do the things which it is out of his own power to attend to himself; but that God, who is omniscient, omnipresent, and omnipotent, requires no such assistance. I added further, that even if God chose, for wise and merciful ends, to execute his decrees through the instrumentality of creatures (which, indeed, he is doing in the case of the angels), it is most improbable that he would select for that purpose such ignorant, utterly depraved, and powerless beings as the Hindoo deities are frequently represented to be. The objector seemed satisfied; at least he did not prolong the controversy.

"The other objector set himself up as the champion of *image-worship*, by asserting, as the idolatrous Hindoos usually do, that, in order to form any idea of God, it is absolutely necessary to have a sensible representation of him. To this I also replied in the usual way, by admitting that if God were a material Being, a visible and tangible representation of him might greatly assist us in forming a right conception of him, in the same manner as a portrait does in regard to the original; but that God being a Spirit, it was not only impossible to express his likeness by any sensible image, but that the doing so is extremely sinful and insulting to God; because, instead of assisting the mind in acquiring a knowledge of what he really is, it leads it altogether astray from him, and begets in the soul the foulest and meanest notions of the Deity. This objector, also, did not pursue the subject, but anxiously asked for one of the books I had with me. I gave him a suitable one, and distributed all my stock among those of the congregation who were able to read."

#### A FRIENDLY VISIT.

"21st.—Left our tent at *Radhanogore* and proceeded to *Ghatal* for the day. This is a town where much trade is carried on, and where there is an extensive silk-filature, the superintendent of which, Mr. Bleychenden, and his amiable lady, entertained us with great hospitality. We examined a school, which that gentleman is supporting at his own expense; preached the gospel in various streets; and distributed a great number of tracts. We were also cheered by the recep-



tion, from Calcutta, of a fresh supply of Gospels, for which we had written from *Madgipore*."

#### A CHOLERA PATIENT.

"On returning to *Radhanogore* in the evening, we were surprised to find our Catechist *Pran-Krishno*, who had left *Ghatal* two hours before us, seated by the road-side near a poor pilgrim to Juggurnath, who had been overtaken by cholera, and whom the villagers, for fear that he might die and they would be at the trouble to remove his corpse, had not even permitted to lie down within the precincts of their village, when *Pran-Krishno* came up, remonstrated with these hard-hearted people, and insisted that the sick man should remain where he was; after which, he got some straw, laid him on it, and was waiting for us, knowing that we had with us medicine suited to such cases. We administered what we had, and, after a few words of comfort, left the patient under the charge of one of his companions, who had meanwhile come up, and who promised to take every care of him.

"O how superior are the principles of Christianity to those of heathenism!—the former, as exemplified in good *Pran-Krishno's* conduct, ever prompting to kindness and mercy, whilst the latter, as instanced in these villagers, are but too frequently productive only of selfishness and cruelty."

#### THE AGED DEVOTEE DISSUADED FROM GOING ON PILGRIMAGE.

"22nd.—While waiting in the main street of a village called *Ranigunge*, for our carts and tent, which, owing to the very bad state of the roads, were long in coming, I engaged in a long and interesting conversation with an aged traveller who was passing by, and who seemed extremely anxious to know the truth on several religious points. As a fruit of this conversation, I may mention, that this old man was dissuaded from proceeding on pilgrimage to Benares, which, he told me, he had in contemplation, in the vain hope, that at that sacred place he was sure to obtain the favour of the Deity, and an undoubted claim to salvation. He appeared especially struck with an enumeration of the benefits derived from sincere and fervent prayer, which was held forth to him as the divinely-appointed means of communication with God; and con-

tinued his journey to his native village with many expressions of gratitude for what he had heard. O may the good Lord, who led this poor aged Hindoo, at the exact time, to a place where he might hear the words of eternal life, have mercy on him, and complete the good work seemingly begun in his soul!"

#### CONCLUDING REMARKS.

"The foregoing extracts will give an idea of what occurred during the whole of our excursion. I must not omit, however, mentioning a very pleasing fact, which came repeatedly to our notice. In several places we met young men (like the one referred to under the head of *Kytee*, January 9th), who, after completing their education in our Calcutta Institutions, have returned to their respective homes, and by their decidedly improved views, principles, and feelings, and the knowledge they are communicating to their idolatrous countrymen, are now silently, yet not the less effectually, contributing to the enlightenment of the population, and thus gradually paving the way for the gospel. This is a fact well calculated to cheer and encourage our dear brethren employed in the work of education.

"Truly, India is a country prepared in a particular manner for Missionary operations. The Lord seems to point it out as that which of all others should, at the present time, call forth the special and energetic efforts of his servants. Hearers are flocking wherever the gospel is preached. The Scriptures and Tracts are eagerly inquired for, and thankfully received. Christian schools are attended to overflowing. Opposition is scarcely offered by the heathen, while, at the same time, an enlightened and strong government extends full protection, and grants complete liberty of action to those engaged in the work of evangelization. Where is there in any part of the earth a field to be compared to this—a field so ripe for the harvest? O that the Lord's people in Britain would but take a livelier interest in the great work which is carried on in this promising field! O that their fervent prayers would but more frequently ascend to the Throne of Grace, for an increased blessing on the exertions which are being made, and for the final overthrow of Satan's kingdom, in a land which it is the Redeemer's evident design should soon become his own!"



## CHINA.

## DESTRUCTIVE FIRE AT VICTORIA, HONG-KONG.

For the particulars of this truly calamitous event, by which five or six hundred houses, together with the native chapel and hospital connected with the Society's Mission, were destroyed, many thousands of the native population reduced to destitution, and two British officers lost their lives, we refer our readers to the subjoined extract of a letter from the Rev. Dr. Legge, under date 29th December ult.

"It devolves upon me, by this opportunity, to communicate to you intelligence of a painful and disastrous nature.

"Last night Dr. Hirschberg and myself were much pleased with the audience at the Bazar Chapel. About a hundred Chinese were present, who were intending to sail for California in the course of the week, and they sat and listened to the preaching of Tsin-Shen with marked attention. After the service was over, we had some conversation with several of them, and returned home, cheered by such a conclusion to the Sabbath services of the year. About ten o'clock, a noise of fire in the Chinese part of the town arose, and on hastening to it I found that several houses were in flames. At that time, however, neither the hospital nor chapel of the Mission seemed to be in danger. The latter was a considerable distance from the fire, and the wind was blowing the flames away from them both. But in the course of an hour its direction changed, and the fire spread with astonishing rapidity, till it wrapped in one terrific blaze a space containing not fewer than five or six hundred houses, among which were both of our buildings. The scene was awfully grand; but it was heart-rending to see the crowds of Chinese fleeing from their homes with what little property they could carry with them. One most melancholy event occurred. A company of artillery, with sappers and miners, were engaged in blowing up a large house, to stop the progress of the conflagration, and the powder exploded before they were prepared for it. A Lieutenant Lugg was killed upon the spot, and the Colonel so severely wounded that he died two hours after. Another officer, and two at least of the men, were also severely wounded. I walked over the ruins to-day, and certainly never witnessed a scene of such

utter desolation. What but the day before had been lines of houses, tenanted by a busy population, were now nothing but heaps of rubbish, bricks, and mortar, with the charred rafters still smouldering away. Many Chinese were standing mournfully bemoaning the loss of their all, and a party of soldiers were busy clearing away the *débris* of the house that had been blown up, searching for the body, or the remains, rather, of the body, of their officer. The chapel was hardly to be distinguished from the ruins around it. Where we had seen a crowded, attentive congregation but a few hours before, there were now but three bare and broken walls. The hospital was in a similar state of destruction.

"The calamity has fallen heavily upon most of our native brethren. Kim-Lin, with his wife and child, A-Sow, with his wife, the colporteurs and assistants, A-Sun, A-Luk, and A-Muk, with their families,—these and others were all rendered houseless, and able only to save a portion of their furniture. We have done the best for them that we could. Mercifully protected in our own dwellings, surely it is our duty not only to sympathize with them, but gladly to make sacrifices and endure inconveniences, to show that we regard them as really *our brethren in Christ*.

"The pecuniary loss to the Society is considerable. The chapel, which, you are aware, was built only four years ago, involved a large outlay. The hospital was rented, but the fitting it up for our purpose cost nearly four hundred dollars. The event may have a permanent effect upon the condition of the settlement, and also upon that of our Mission here. Ten or eleven thousand Chinese have become houseless. Many of them have lost their all. Some will commence to rebuild their shops and houses, but others will go back into China, and not reside on the island

again. Of course we cannot take upon ourselves the responsibility of rebuilding the chapel, without authority from the Board. And of what use would it be to rebuild it at present, while it is surrounded by nothing but ruins? We shall carefully watch the movements of the Chinese, and communicate them to you from month to month. Meanwhile, the word of the Lord is not bound to chapels, or churches, or cathedrals. We pray that we may be enabled—being thus driven out once more among the people—to abound more in labours on their behalf; and will immediately consult with Tsin-Shen, and our other native brethren, how best to improve the calamity which has fallen upon them.

“What has been said in reference to the chapel, applies, in a great measure, to the

hospital also. Dr. Hirschberg has saved his instruments. A portion of the medicines has also been saved. Of course our occupation of the house terminates, and we shall not go to any expense in renting another. A room in the small portion of the town that escaped the fire may present itself, which can be had for a trifle, and where Dr. Hirschberg may see patients with advantage. This *may be*, and opportunities will be afforded to him for making excursions into the country, and extending the benefits of his skill as widely as possible. But as regards the re-establishment of either the hospital or the chapel on anything like a permanent basis, we must be guided by the future indications of Providence, recognised by ourselves and by the Board at home.”

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### MISS ALDERSEY'S FEMALE SCHOOL AT NINGPO.

For the long period of fourteen years this excellent lady has consecrated her time, her talents, and her property, to the advancement of the cause of Christian truth among the female population of China. During a considerable part of this period Miss Aldersey has conducted a large boarding-school for native girls in the suburbs of Ningpo; and, with a view to increase her influence, she recently, though not without much opposition from Chinese prejudice, obtained accommodation within the heart of the city. Amidst a dense heathen population, where our esteemed friend and two other ladies are the only foreign female residents, Miss Aldersey continues to prosecute her labour of love; and, though unconnected by official ties with any Missionary Society, she has been honoured by the great Head of the Church as an instrument for good, not only to her juvenile charge, but also to several natives of maturer years, and of both sexes.

As affording an insight into Chinese domestic life and character, and the difficulties they oppose to the free course of the gospel, we give the following extract of a letter from Miss Aldersey, bearing date 2nd December ultimo:—

“Although some influential Chinese gentlemen are exceedingly opposed to my residence here, and have actually cited my landlord before two Mandarins, hoping that the supposed offence of assisting me to enter the city would be punished; and although the most fearful reports are spread over the city of my murdering my inmates and every one within my reach, so as to intimidate these

poor women from attending our instructions as they had been used to do, still we are not without encouragement in the serious and long-continued inquiries after truth of a respectable young man, the son of a Chinese merchant (the circumstances leading to such inquiries I will shortly explain). The tone of feeling in the members of my household is more favourable to religion than I have ever

known it; and the pupil who has been longest with me stands proposed for baptism. Three of the native females residing in the house are hopefully converted to God, and are ever ready to assist in making known the truth to others. It has been from the lips of Miss L—— [Miss Aldersey's friend and assistant], however, chiefly that vast numbers of women have heard the gospel, in consequence of our remaining in the city.

"It happened that in August last I had occasion, on account of the absence of my Chinese teacher, to solicit the assistance of some neighbour to write a few characters in preparation for a piece of embroidery I wanted in haste. My Christian woman applied to a neighbouring (Chinese) school, consisting of six young gentlemen: the eldest, indeed, was a married man, of twenty-three years, continuing his studies with a view to literary fame. The tutor peremptorily refused the request my embroiderer had made, and we were just arranging to send to the distant residences of our Missionary friends, to solicit the aid from one of *their* teachers, when the young man described above called, very politely proffering his services. He wrote the required characters in three minutes, and immediately withdrew. To our great distress, we found that the tutor was so indignant at the conduct of the young man, having himself so recently refused to assist me, that he dismissed him from his seminary, and not only so, but induced the father, Mr. Yang, senior, to *beat this son of twenty-three years of age!* The young man was so greatly mortified and chagrined that his health quickly broke down, and his appearance was so much altered that he was scarcely to be recognized. He had almost determined secretly to leave Ningpo for some distant place. I entreated him, however, to consider

his father, wife, and child. He yielded to my entreaties. I wrote to him with the help of my teacher, and sent him Christian books, in which he seemed much interested. Anxious that he should have more able assistance than I could render, my teacher introduced him to an excellent Missionary living in the city. That gentleman is equally interested in him with myself, but it is very rarely that he can avail himself of Mr. Martin's instructions, as his father forbids his leaving the house, excepting when sent by himself. Mr. Yang feels constrained to abandon the course of study in which he had formerly taken pleasure, because his father and any heathen tutor would require him to study on the Sabbath, &c. He has, therefore, requested my teacher to obtain a few children in the country, who shall, at the beginning of the Chinese New Year, be his scholars during six days only of the week, and who may be willing to submit to other arrangements which he may regard as a matter of conscience. His lungs are at present very delicate, but he occupies his time in reading the sacred Scriptures, and I supply him every Saturday with ten questions of the Assembly Catechism, citing the places where he may find the proofs; and I require of him from these cited texts to supply the answer to the several questions. Another interesting circumstance, and connected with the above, is this: that my teacher, who has been with me five or six years, and has long been 'halting between two opinions,' is now faithfully (as I believe) instructing the young disciple in the doctrines of our holy religion, and has, I hope, *himself* been 'watered,' Prov. xi. 25. He now desires to make an open profession of the religion of Jesus; and in addition to any little aid I may give him with respect to spiritual instruction, he is instructed regularly by Mr. Martin."

## POLYNESIA. RAROTONGA.

### THE BACKSLIDERS RECLAIMED.

WE have had frequent occasion to notice the effective services rendered to the cause of Missions by that valuable class of labourers, the native evangelists. One of these excellent men, named Iro, has for several years had charge of the village of Titikaveka, an out-station connected with the Rev. Charles Pitman's sphere of labour on the island



of Rarotonga. At this village the preaching of the word has been signally blessed, and many have been brought to know and love the truth as it is in Jesus; but here, as in more favoured lands, some who had known the way of peace, have again, through the power of temptation, fallen into evil courses. With reference to some characters of this description, the subjoined statements will serve to show, in a striking manner, that, while the way of transgressors is hard, the Lord, in the exercise of his boundless compassions, is ever ready to receive the truly penitent, and to set their feet once more in the paths of peace and holiness.

Writing under date July 23, 1851, Mr. Pitman observes:—

“Iro informed me of the pleasing indications of a great change in some young people who had been very wicked, and who appeared under deep concern for their spiritual welfare, and desired me, as soon as I could, to converse with them. I repaired to Titikaveka, and found it to be as stated, and I do hope the Lord hath many precious souls in that place. The first who came was a young woman, whom I instantly recognised as one of the earliest scholars in our schools, but who had subsequently been ‘led captive by the devil at his will,’ and had obstinately refused to listen to any exhortation, either from her pious mother, or other members of the church, who visited her with a view to her eternal interests. She said she hardened herself against reproof, and was determined to have her fill of sin. ‘My mother,’ observed the young woman, ‘frequently warned me of the awful consequences of my guilt, but I stopped my ears to all intreaty. At length my mother said, “Well, my daughter, if you will not hear me, prepare for a visit from God, whose wrath against such as you who know better is very dreadful.” Soon after this I was visited with a severe affliction, and brought down to the gates of death, when my sins terrified me, and the admonitions of my parent and others were brought to my recollection. I considered myself lost!—an outcast! But, amazing love! God has been pleased to raise me up. Now am I thoroughly convinced “that the wages of sin is death”—the end of the way of wickedness is wrath eternal. Sin to me is now a thing terrific—no longer will I walk in that path; no, I have given up myself to God through Christ, by whom alone I can be saved, in whom alone I trust, though such a great

sinner, and hope he will not forsake me.’ I reminded her of her wicked ways, and how grieved I was when I made inquiries about her of Iro. She wept; and replied, ‘Oh, teacher, if the Lord had then cast me off, my soul would have been lost.’

“The next case was that of a young man, son of pious parents, instructed in our schools, who had formerly been under religious impressions, and was baptized, but afterwards returned to folly. I had been prepared for this interview by his mother, who had previously informed me of his being, through mercy, reclaimed. Coming one day to fetch medicine for a sick relative, such was her joy, ere she could tell me the nature of her errand, that the moment she saw me, she cried out, ‘Oh, teacher, my son is brought to a conviction of his sins!’ ‘That,’ I replied, ‘is good news indeed. How came it about?’ ‘It was,’ she rejoined, on the last Sabbath you preached at Titikaveka, from Rev. vii. 9. When I went home after class, he sat very pensively, and did not speak. Are you ill, I asked? “Not in body,” he replied, “but in mind. Oh, that great multitude—shining robes—palms of victory! But—not to be associated with them! I have forsaken the path they trod, and have turned my back against that glorious place”—alluding to his return to evil. Having alluded in my discourse to some present who have fathers, or mothers, or near relatives there, and asked, What if you should be refused admission to their joys?—appears to have made a deep impression upon his mind; and he then resolved, without delay, to forsake his companions in sin, and re-unite himself with the people of God, and seek pardon of his sins through Christ, the great atoning sacrifice.



Obtaining no rest day or night, he repaired to Iro, to make known the feelings of his mind ; ' Since which period,' said his joyful mother, ' he has become another man, and anxiously waits your arrival for farther instructions in the way of life.' With him I have had two interesting conversations, and do hope that he is a brand plucked out of the fire.

" About thirty others appear to have been brought to a conviction of their sin and danger, mostly under a preached gospel. Amongst the rest was Iro's youngest daugh-

ter, impressed under a discourse delivered a few months since by her own father, from Deut. xxxii. 40, 41. Some years ago, he was the honoured instrument of the conversion of his eldest son, by a sermon preached in the same place, who subsequently joined the church, and has since been called away by death. The dying advice and prayers of their pious mother—a brief memoir of whom appeared in the 'Missionary Chronicle' a few years back—were, I trust, not unavailing."

## MAURITIUS.

### OPENING OF A NEW CHAPEL AT MOKA.

It will be in the recollection of most of our readers that our lamented brother, the Rev. J. J. Freeman, after completing the visitation of the Society's Missions in South Africa, proceeded to the Mauritius, where he arrived in the early part of August, 1850. Mr. Freeman found the Society's Missions, in this island, in an encouraging state, and growing in importance, partly on account of the vigorous efforts putting forth by the Roman Catholics, and partly from the large number of the natives of Madagascar residing there, and coming under the influence of the Missionaries.

At Port Louis, the principal town of Mauritius, the Rev. J. Le Brun has for many years carried on Missionary labours, and has at present under his superintendence a large congregation, and a church amounting to about one hundred and forty members, of whom one-half are natives of Madagascar. Under recent arrangements, the Rev. J. J. Le Brun has been united with his father in the charge of the station at Port Louis, and also undertaken the theological instruction of some young men, natives of Madagascar, with a view to their ultimately becoming evangelists to their fatherland.

At Moka, another principal station, his brother, the Rev. Peter Le Brun, on the occasion of his being accepted as one of the Society's agents, was recently appointed to labour.

On Friday, the 4th February, 1851, a public meeting was held in the Poultry Chapel, London, to welcome Mr. Freeman on his return from the Cape Colony and Mauritius to this country, on which occasion, at the instance of Mr. F., the collection made at the doors, amounting to upwards of £40, was appropriated towards the erection of a new chapel at Moka. We are happy to announce that this place of worship has since been completed, and set apart for the service of God.

In the following letter, bearing date 15th November, ult., Mr. Peter Le Brun gives an account of the interesting solemnities connected with the event :—

"Never was I more gratified than when I read the report of Rev. J. J. Freeman's speech, wherein he speaks in very favourable terms of the mission at the Mauritius, and expresses his hopes in regard to Madagascar.

"I expect that my brother John will have duly acknowledged the receipt of the money obtained at that meeting, raised especially to aid in defraying the expense of the erection of our chapel. The building is now finished, and you will undoubtedly be gratified to hear that it has been opened, and dedicated to the worship of the only living and true God.

"The services of the day were most solemn, and the whole congregation, by their silence and seriousness, seemed to acknowledge the presence of the Lord in their midst. During several preceding days the people of the station were employed in making the needful preparations. On the arrival of the long wished for day, the 21st October, notwithstanding the rain, which fell in abundance, at a very early hour hundreds of people had already assembled, and the small village was soon filled. All kinds of vehicles, wagons, omnibuses and donkey-carts came rolling in, and contributed not a little to counteract the gloomy aspect of the weather. The beautiful little chapel was the admiration of all. The doors were kept closed till eleven o'clock, the hour of the service. At half-past eleven, the Governor and his two daughters, a nephew, and the aid-de-camp arrived,—every spare seat was soon occupied—hundreds were compelled to stand the whole time of the service. Though many came out of mere curiosity, the whole was conducted with the greatest decorum, and we hope with heartfelt devotion. A great number of Roman Catholics were present, and to many it was the first time that the truth as it is in Jesus was preached to them. That day will never be forgotten. Many returned saying, that amongst us Protestants instruction was received calculated to lead to serious thought, whilst with them, nothing deserving of attention was brought under their notice. Others, again, admired the simplicity of our services as contrasted with the pomp of the Romish ceremonies, and remarked on the tendency of the former to draw the thoughts towards God and the salvation of the soul. May He who is the Head of the church bless the services of

that day to the souls of many! The following is the order in which the different parts were conducted:—

"My father began by imploring the Divine presence, and after an appropriate hymn had been sung by the young people, he read the history of the building and dedication of Solomon's temple. After a very appropriate prayer another hymn was sung. My brother John then preached from Psalm xxvi. 8: 'Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth;' in the course of which he showed the duty of serving God in public, contrasted the Romish and Protestant religions, and particularly entreated his hearers to receive the Bible, and the Bible alone, as their rule of faith. I then offered prayer, and the service was concluded with the doxology. As the people were about to separate, the Governor testified to my father the great pleasure he had received in having been present. A collection was made at the doors, which amounted to more than forty piastres. We have now at length a very neat and commodious place of worship, and the services are regularly attended. I must confess I had little faith when I asked, 'Where shall I find people to fill this chapel?' Every Sunday morning the service is well attended, though there is still room for more.

"I hope that with our present means of instruction many will be edified, that sinners will be reclaimed, and that the Sun of Righteousness will shine upon us and impart his quickening influences.

"The Sunday following the opening of the chapel, fourteen persons were received into the church by the initiatory rite of baptism. The scene was most solemn and affecting, the greater number being past fifty, and several had reached the age of threescore years and ten. Last Sunday four other persons were admitted by my father, making in all seventeen individuals. May they not only have received the baptism of water, which but cleanseth the outward man, but the baptism of the Holy Spirit, which operates efficaciously on the heart and the affections. The number of hearers is on the increase, and there are several candidates for church fellowship. I am going through a course of religious instruction with them, in order that they may

become acquainted with the doctrines and practices of a Christian church, and thus be enabled to give all who may inquire, a reason of their faith especially as they are narrowly watched by the followers of Rome. Notwithstanding all opposition, the prospect before us is most cheering. The public mind is now much agitated against the priests, on account of their Jesuitical proceedings. We

hope that all will tend to promote the glory of God, and to emancipate the minds of men who are led captive at Satan's will. Many Romanists have come over to us, and some show a desire to learn and understand the doctrines of the gospel, and one individual in particular is seriously studying the Word of God with prayer. In all our labours of love we need prayer. Brethren, pray for us."

### ARRIVALS AND DEPARTURE.

WE have the gratification to announce, that intelligence has been received of the safe arrival of the *John Williams* at Hobart Town, Van Diemen's Land, on the 1st November, ult., after a passage of one hundred and nine days from England, and at Sydney on the 23rd of the same month.

Rev. John Dalgliesh embarked in the mail-steamer from Southampton, 17th December ultimo, for George Town, Demerara, *en route* for Berbice, where he arrived 17th January.

Revs. Chas. C. Leitch and Richard Sargent arrived, on the outward voyage from England; the former at Madras, 17th December, and the latter at Bangalore, 27th same month.

Rev. John Chalmers, B.A. and Mrs. Chalmers embarked for Hong Kong, per *Mary Sparkes*, Captain Graham, 20th February.

### REV. WILLIAM HARBUTT'S INTENDED DEPARTURE FOR THE SOUTH SEAS.

#### NOTICE.

As Mr. Harbutt purposes to leave this country on his return to the Samoan Islands soon after Midsummer next, it is particularly requested that the friends who are desirous to contribute any useful articles in aid of his Mission, will kindly forward them to the Mission House, at or before the end of June. Those also of the Society's friends who may have occasion to make up parcels for any of the Mission Stations in the South Seas, are respectfully invited to avail themselves of the same opportunity for their transmission.

### SACRAMENTAL OFFERING TO THE NECESSITOUS WIDOWS AND CHILDREN OF DECEASED MISSIONARIES.

	£	s.	d.		£	s.	d.
Amount acknowledged last month . . . . .	913	17	0	Islington Chapel . . . . .	8	8	0
Deduct Orange-street, intended for the African Fund . . . . .	8	13	0	New Court . . . . .	2	2	0
	905	4	0	Trevor Chapel . . . . .	9	2	10
				<i>Country.</i>			
				Belper . . . . .	2	0	0
				Beverley . . . . .	1	0	0
				Chippenham . . . . .	1	0	0
				Chorley—St. George's-street . . . . .	1	8	7
				Congleton . . . . .	1	2	6
				Darlington . . . . .	1	0	0
LONDON AND VICINITY.							
Craven Chapel, A Friend . . . . .	5	0	0				
Ebenezer Chapel, Shadwell . . . . .	4	0	0				



	£	s.	d.		£	s.	d.
Devonport—Princess-street .	3	0	0	Southampton—Above Bar .	7	0	0
Ebley . . . . .	1	10	0	Stonehouse, <i>Gloucester</i> .	1	7	6
Edinburgh—Albany Chapel .	6	10	0	Stowmarket . . . . .	2	5	0
Finchingfield . . . . .	2	15	0	Ware—Old Chapel . . . . .	2	11	7
Folkestone . . . . .	3	2	9	West Bromwich—Ebenezer			
Glasgow—				Chapel . . . . .	3	0	0
George-street . . . . .	11	0	0	Whitehaven . . . . .	3	14	0
Laurieston . . . . .	3	0	0				
Havant . . . . .	1	10	0	<i>India.</i>			
Hertford . . . . .	1	0	0	Calcutta, Union Chapel, per			
Leeds—Salem Chapel . . . .	1	8	0	Rev. Dr. Boaz . . . . .	5	0	0
Leek . . . . .	1	9	0	— Coolie Bazar Chapel,			
Maidstone . . . . .	2	14	0	per Rev. G. Mundy . . . .	5	0	0
Newton ( <i>Devon</i> ) . . . . .	1	10	0	Madras—Davidson-street Cha-			
Sale . . . . .	0	10	0	pel, per Rev. W. Porter . .	2	10	6
Saltley . . . . .	0	11	8				
Shrewsbury—Swan Hill . .	5	11	1		1020	18	0

## SPECIAL SUBSCRIPTIONS FOR THE RELIEF OF THE SUFFERERS BY THE

## KAFFIR WAR.

	£	s.	d.		£	s.	d.
Acknowledged last month	2077	18	4	Mr. R. Crewdson . . . . .	2	0	0
Manchester, collected per				Mr. J. Proctor . . . . .	2	0	0
Rev. Dr. Clunie—				Mr. D. Proctor . . . . .	2	0	0
Mr. George Had-				Mr. H. Sheldon . . . . .	2	0	0
field . . . . .	5	0	0	Miss Goodwin . . . . .	1	1	0
Mr. James Side-				Mr. G. Gooddie . . . . .	1	1	0
bottom . . . . .	5	0	0	Mr. J. Holt . . . . .	1	1	0
Messrs. S. and J.				Dr. H. Browne . . . . .	1	1	0
Watts . . . . .	5	0	0	Rev. John Smith . . . . .	1	0	0
Messrs. G. and				Mrs. J. Wood . . . . .	1	0	0
E. Wood . . . . .	5	0	0	Mr. James Dil-			
Thomas Barnes,				worth . . . . .	1	0	0
Esq. . . . .	5	0	0	Mr. W. Wood-			
Friends at Old-				ward . . . . .	1	0	0
ham-road Cha-				Mrs. Potter . . . . .	1	0	0
pel, per Rev. J.				Mr. T. Kendal . . . . .	1	0	0
Bedell . . . . .	2	15	6	Mr. James Milne . . . . .	1	0	0
Mr. S. Goodwin . . . . .	2	2	0	Mr. J. Norris . . . . .	1	0	0
Messrs. Armi-				Mr. James Thomp-			
tage and Ward . . . . .	2	2	0	son . . . . .	1	0	0
Mr. James Carl-				Mr. W. Johnson . . . . .	1	0	0
ton . . . . .	2	2	0	Mrs. Rymer . . . . .	1	0	0
Mr. Peter Martin . . . . .	2	0	0	Mrs. Thompson . . . . .	1	0	0
Mr. E. G. Kay . . . . .	2	0	0	Rev. Joseph Fox . . . . .	1	0	0
Mr. J. Rylands . . . . .	2	0	0	Messrs. S. and I.			
Mr. E. Lewis . . . . .	2	0	0	J. Sheldon . . . . .	1	0	0
Mr. J. Kay . . . . .	2	0	0	Mr. H. Walker . . . . .	1	0	0
Mr. C. Potter . . . . .	2	0	0	Mr. John Gibb . . . . .	1	0	0
Sir E. Armitage . . . . .	2	0	0	Mr. W. Hinmers . . . . .	1	0	0
Mrs. Isaac Crewd-				Mr. Francis Milne . . . . .	0	10	0
son . . . . .	2	0	0	Mr. R. Rumney . . . . .	0	10	0
Misses M. and				Mrs. Waterhouse . . . . .	0	10	0
S. Bridge . . . . .	2	0	0	Mr. J. Sugden . . . . .	0	10	0
Mr. J. Ollivant . . . . .	2	0	0	Mr. J. Hewitt . . . . .	0	10	0



	£	s.	d.		£	s.	d.
Mr. W. Crewdson	0	10	0	A. Taylor, Esq., Tunbridge Wells	2	0	0
Mr. T. Thompson	0	10	0	Friends at Salem, India,			
Poor Friend	0	1	0	per Mrs. Lechler	1	13	0
Mrs. Shirdy	0	5	0	Mrs. S. Brown, Haddington	1	0	0
	87	1	6	Colonel Powell, Hardwick	1	0	0
Acknowledged	40	0	0	A. N.	0	6	0
			47	Leek (additional)	0	5	0
Orange-street (Sac. Col.)	8	13	0				
Mr. G. Golding	4	0	0				
					£2143	16	10

## MISSIONARY CONTRIBUTIONS

From 13th February to 13th March, 1852, inclusive.

	l.	s.	d.		l.	s.	d.		l.	s.	d.
Miss Portal	100	0	0	<i>Holywell Mount.</i>				For Children in China, named John Clayton and Richard Winter Hamilton	2	9	8
James Brand, Esq., <i>Tulse Hill</i> , per Rev. J. Hunt, <i>Brixton</i>	25	0	0	on account	22	3	1	Meeting	4	9	7
D.	10	0	0	27l. 1s. 1d.					21	1	7
F. Tuckett, Esq.	5	0	0	John - street (Hon. and Rev. B. W. Noel), Missionary Association, per Marcus Martin, Esq.	49	7	4	Less Expenses..	0	9	4
Miss Harris, per Rev. J. Glanville	2	2	0						20	12	3
A Friend	1	0	0	<i>Old Gravel-lane.</i>				<i>Warfield, Mr. and Mrs. J. Rose. (A.)</i>	2	2	0
Promise	1	0	0	Collection	2	16	0				
A Thank-offering by a Poor Woman	0	10	6	Donations	2	4	0				
<i>Barnsbury Chapel</i> , Auxiliary Society, on account	28	9	6	5l.							
				<i>Robert-street, Grosvenor-square.</i>							
<i>Camberwell.</i>				W. Cullum, Esq., for Native Teacher	10	0	0				
A Portion of a Collection	30	0	0								
Dons. by Friends	210	0	0	<i>St. Thomas's-square, Hackney.</i>							
	240l.			Auxiliary Society, on account	21	8	8				
<i>Craven Chapel, Youthful Branch.</i>											
Miss Reid, Treasurer.				<i>Short-street, Shoreditch.</i>							
Miss Augusta Burn, Secretary.				Sunday-school	0	9	6				
Subscribers.											
Miss W. Anderson	0	10	0	<i>Stepney, Ladies' Branch, on account</i>	5	0	0				
A Friend, per Miss Archer	1	4	0	<i>Stockwell, Collections</i>	23	8	5				
Mrs. Jas. Burn	0	12	0								
Mr. M. H. Burn	1	1	0	<i>Surrey Chapel.</i>							
Miss A. S. Burn	0	10	0	Collected by Mrs. Simms	1	1	0				
Mr. W. Clarke	0	10	0	Mrs. Croft, (Sherman)	0	10	0				
Mr. Wm. James	0	17	4	Per Rev. J. S. Dyer							
Master Francis	0	10	0	W. Flanders, Esq., (A.)	25	0	0				
				A Friend, a Thank-offering	10	0	0				
Collected by—				A Humble Disciple, do.	1	5	0				
Miss Archer	2	15	2	<i>Tabernacle, Juvenile Association</i>	1	10	0				
Miss A. Burn	11	5	11								
Miss Edwards	0	8	10	<i>Tottenham - court-road, ditto</i>	15	5	7				
Miss M. Kelly	4	3	9								
Miss Reid	4	3	9	<i>Trevor Chapel, towards the loss occasioned by the fire at Hong-Kong</i>	20	0	0				
Miss L. Temple	2	5	11								
Miss A. Warren	1	16	10	<i>Union Chapel, Islington, Auxiliary Society, per J. Trueman, Esq., on account</i>	73	14	9				
Mr. H. Allwright	3	2	4								
Master F. Fryer	1	6	0	<i>Weigh House, Juvenile Association.</i>							
Master A. James	0	15	2								
Sabbath-school Children, per Miss King	5	7	10								
Collection at Annual Meeting	6	9	6								
Do., after Lecture, per Mr. Bateman	4	5	6								
Missionary Boxes.											
Miss Darke	1	1	9								
Miss A. Fox	0	7	7								
Master J. Holloway	0	4	2								
Miss Reid	0	3	6								
Donations, per M. Sewell	0	5	0								
Do. Miss J. Huntsman	0	7	1								
	73	9	10								
Printing Reports.	1	6	6								
	72	3	4								



i. s. d.		i. s. d.		i. s. d.		i. s. d.	
<i>Wiltshire.</i>		Subscriptions.		Weekly Subscriptions		Collected in Quarterly Subscriptions, by Miss Gilroy—	
For African Fund.	12 0 0	Mr. Couzens .....	1 0 0	.....	4 1 2	Mrs. H. Henderson .....	0 6 0
For Widows' Fund.	0 12 0	Mrs. Wilkins .....	0 10 0	Schools .....	1 19 8	Mrs. Hughes .....	0 6 0
Missionary Boxes.	2 7 4	Public Meeting .....	5 7 10	14l. 6s. 4d.	42 7 9	Mrs. Gilroy .....	0 6 0
Quartern Contributions .....	5 4 5					Miss Arthur .....	0 4 4
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Mr. T. Newton .....	10 10 0			<i>Blair, Dairy, Sabbath-school, for the Ship.</i>		Miss Gilroy .....	0 6 0
Mr. E. Lansdown .....	1 0 0	By Cards, for the Missionary Ship.	1 5 0	0 9 8		Miss Malcolm .....	0 4 6
Rev. E. Griffith and Family .....	1 0 0	11l. 5s.		DUNDEE.		Mr. D. G. Bruce .....	0 4 0
	40 0 0	YORKSHIRE.		<i>Ward Chapel.</i>		Mr. R. Malcolm .....	0 6 0
Dulberton .....	0 10 1	Scarborough.		Rev. R. Lang.		Mr. A. Malcolm .....	0 4 6
King's Brompton .....	1 3 9	Per Mrs. G. B. Kidd.		Mr. G. Rough, Treasurer.		2l. 13s. 4d.	
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Less Expenses .....	0 11 4	Public Meeting .....	7 15 2	Mrs. P. Chalmers .....	0 10 6	Mrs. Baxter .....	0 6 0
* Including 28l. 2s. previously acknowledged.	41 2 6	M. A. W.'s Missionary Box .....	1 1 4	Mrs. Wright .....	1 0 0	Mrs. (Dr.) Russell .....	0 4 4
STAFFORDSHIRE.		Collection at Ebenezer Chapel .....	2 0 0	Mrs. D. Low .....	0 5 0	Miss Guillian .....	0 8 8
Branston .....	1 3 6	Less Expenses .....	1 3 6	Mrs. Peat .....	0 2 6	Miss Blair .....	0 4 4
Cheadle .....	6 3 3			Mrs. Kidd .....	0 5 0	17. 3s. 4d.	
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6l. 6s.				Mrs. P. Blair .....	0 5 0	Mrs. P. Crichton .....	0 4 0
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		<i>Gover near Swansea.</i>		Mrs. Cook .....	0 4 0	Mrs. Croall .....	0 4 4
		Lady Barham's Chapel.		Mrs. Fettes .....	0 5 0	Mrs. Fleming .....	0 2 0
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		Collection .....		Miss Baxter .....	2 10 0	Miss Stewart .....	0 2 2
		Cards.		Miss Murgudon Miln .....	0 2 6	Mr. Colville .....	0 4 4
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		Elizabeth Lewis .....		Miss Mary Scott .....	0 5 0	Mrs. Scott .....	0 5 0
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		Immanuel Chapel.		Miss Jean Mills .....	0 2 6	Mr. J. Baldy .....	0 4 0
		Collection .....		Miss Anne Mary Wilson .....	0 6 0	Mr. J. Henderson .....	0 3 0
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		4 4 4 0		Mr. Robt. McGavin .....	1 1 0	Mrs. G. Brown .....	0 4 4
		<i>Hirwaun, Nebo Chapel .....</i>		Mr. James Kennedy .....	1 1 0	Mrs. Mitchell .....	0 4 4
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		<i>Swansea.</i>		Mr. George Rough .....	2 0 0	Mrs. Moir .....	0 10 0
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				Mr. D. Kay .....	0 2 0		
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Juvenile Mission-		Mrs. Andrews ...		kella ...		Mr. J. Haynes ...	
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5 0 0		In Memory of a Be-		Miss M. Russell ...		Miss Wilson ...	
loved Babe in Hea-		ven, R. L. L. A. ...		Miss S. Wallace ...		0 5 3	
Greenock, Mr. Fair-		A Friend ...		Miss E. Watsson ...		Public Services.	
rie's Sabbath-		J. McKen, Esq. ...		Miss M. Giddes ...		<i>Morant Bay,</i> after	
schools, for Negro		A Widow ...		Mr. and Mrs. James		Sermons by the	
Schools .....		1 0 0		Sauls ...		Rev. W. J. Gard-	
Irvine, additional ...		0 15 0		Mr. James Davis ...		ner ...	
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Schools, for Rev.		C. Cardell, Esq. ...		Miss Innes ...		<i>Prospect,</i> after Ser-	
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14. 4s. 3d.		Dr. Morrogh ...		0 12 0		Sermon by the	
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1 0 0		A Friend ...		0 10 0		Meeting ...	
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school .....		don ...		Miss Elizabeth Lo-		62 0 1	
HAMBURG.		gon ...		0 8 0		SYDNEY.	
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tional Church.		G. W. Gordon, Esq.		0 1 0		Rev. Dr. Ross, President	
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Henry Beckett ...		lock ...		0 4 0		G. A. Lloyd, Esq., Secretary.	
Mrs. James Dodg-		Miss Elizabeth		0 4 0		Collected by—	
shun ...		Johnson ...		0 4 0		Mr. E. Bennett ...	
Miss Elizabeth		Miss E. Golbourne ...		0 4 0		Miss Blackwell ...	
Watson ...		Miss Cecilia Moody ...		0 4 0		Miss E. Foss ...	
Miss Mary Wil-		Mr. Robert Moody ...		0 4 0		Miss Meares ...	
sons ...		Mr. John Golbourne ...		0 4 0		Miss Morris ...	
Mr. John Scott and		Mrs. Mary Anderson ...		0 4 0		Miss Ross ...	
Family ...		Mr. and Mrs. Gor-		0 4 0		Mrs. Walbek ...	
1 15 4		don ...		0 2 0		Mr. J. Lansdown ...	
13 7 6		Mr. and Mrs. Kier		0 2 0		The Children of	
ROTTERDAM.		Miss Susan Pedley ...		0 1 0		Pitt-street Sunday	
Ladies' Missionary Society.		Miss H. Donna ...		0 4 0		School ...	
Per Mrs. Jay.		Mr. W. Silvera ...		0 4 0		Collected by a Lady,	
For General Pur-		Mr. and Mrs. Green ...		0 4 0		per Rev. Jos.	
poses ...		Mr. and Mrs. Smith ...		0 4 0		Beazley ...	
15 3 8		Mr. and Mrs. Ellis ...		0 2 0		A Friend to Foreign	
For the Native		Mr. and Mrs. Mc-		0 1 0		Missions, per do.	
Teacher, Ebenezer		Klean ...		0 1 0		Two Invalids in	
Miller ...		Mrs. James Munroe ...		0 1 0		Parramatta Hospi-	
10 0 0		Mrs. Russell ...		0 1 0		tal, per Rev. W.	
English Reformed		Mr. and Mrs. Craw-		0 1 0		H. Carey ...	
Church Sunday-		ford ...		0 1 0		Subscriptions.	
school, for the		Mr. Jacky Francis ...		0 4 0		J. Cornish, Esq. ...	
Ship ...		Mr. E. Neelham ...		0 4 0		J. Fairfax, Esq. ...	
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Twiss ...		Juvenile Collection		0 2 0		Owen, Esq., for	
3 0 0		for a Girl in Mrs.		0 4 0		the Samoan Insti-	
294. 3s. 8d.		Lewis's School,		0 4 0		tution ...	
MALTA AND CORFU.		Southapooram, to		0 4 0		10 0 0	
Per Rev. I. Lowndes—		be called Caroline		0 2 6		84 9 5	
Books sold ...		Twiss ...		0 10 0		LEGACIES.	
4 3 0		3 0 0		0 8 0		Of Mr. Thomas	
Mr. and Mrs. Page,		J. Jackson, Esq. ...		0 6 0		Ellis, late of	
Corfu ...		Mrs. Gordon ...		0 4 0		Lambeth, per	
(A.) ...		Miss Smart ...		0 8 0		Rev. R. T. Hunt,	
84. 7s.		Mr. and Mrs.		0 6 0		less duty ...	
JAMAICA.		Powers ...		0 6 0		Of Mr. Jabez Drap-	
<i>Morant Bay.</i>		Mr. and Mrs. Scott		0 6 0		per, late of Hox-	
Collected by Mrs. Andrews.		Mr. and Mrs. Pen-		0 6 0		ton ...	
The Honourable A.		nock ...		0 6 0		160 0	
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of St. Thomas in		C. Cardell, Esq. ...		0 6 0		Veary, late of	
the East ...		J. O'Connell, Esq. ...		0 6 0		Clerkenwell, less	
1 0 0		A. Ross, Esq. ...		0 6 0		duty ...	
J. Tuckett, Esq.,		W. Smith, Esq. ...		0 6 0		Of Elizabeth Bo-	
Lady, and Family		Miss M. A. Gordon		0 6 0		binson, late of	
2 0 0		Friend ...		0 6 0		Westerfield ...	
		Cause ...		0 6 0		5 0 0	
		Dr. Morrogh ...		0 6 0			
		T. Fisher, Esq. ...		0 6 0			
		D. C. Briggs, Esq. ...		0 6 0			
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		for a Girl in Mrs.		0 6 0			
		Lewis's School,		0 6 0			
		Southapooram, to		0 6 0			
		be called Caroline		0 6 0			
		Twiss ...		0 6 0			
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		MALTA AND CORFU.		0 6 0			
		Per Rev. I. Lowndes—		0 6 0			
		Books sold ...		0 6 0			
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		Mr. and Mrs. Page,		0 6 0			
		Corfu ...		0 6 0			
		(A.) ...		0 6 0			
		84. 7s.		0 6 0			
		JAMAICA.		0 6 0			
		<i>Morant Bay.</i>		0 6 0			
		Collected by Mrs. Andrews.		0 6 0			
		The Honourable A.		0 6 0			
		Barclay, Custos		0 6 0			
		of St. Thomas in		0 6 0			
		the East ...		0 6 0			
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		J. Tuckett, Esq.,		0 6 0			
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